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A serious and faithfull
REPRESENTATION
Of the Judgements
Of Ministers of the Gospell
Within the
Province of London.

Contained
In a **LETTER** from them to the
GENERALL and his **COUNCELL**
of **WARRE.**

Delivered to his **EXCELLENCY** by
some of the Subscribers, *Jan.* 18. 1648.

Proverbs 24. 14, 12.

*If thou forbear to deliver them that are drawne unto death, and
those that are ready to be slaine :*

*If thou sayest, Behold we know it not ; doth not he that pondereth the
heart consider it ? and he that keepeth thy soule, doth not he know
it ? and shall not he render to every man according to his works ?*

Imprinted at *London* by *M. B.* for *Samuel Gellibrand,*
and *Ralph Smith.* 1649.

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[B.L.] 1649 [Series - 1]

A Letter from Ministers of the Gospell within the Province of London, whose Names are Subscribed: Delivered to his Excellency by some of the Subscribers, Jan. 18. 1648. With desire to have it communicated to the Generall Councell of the Army.

May it please your Excellency, with these of your Councell:



Hereas of late divers Applications have been made, as well in writing as by verbal Messages, inviting the Ministers of London, or some of them, to meet with the Officers of the Army, in their consultations about matters of Religion; We, Ministers of the Gospell within the Province of London, hold in our Duty as

then to refuse any such meeting as was proposed; so now to give your Lordship and your Councell the Reasons of that Refusall, least By our silence we should seeme to be wanting in that ingenuity and Candor which becomes all, but especially the Ministers of Jesus Christ. And understanding that some of our Brethren, at one Conference before your Lordship and some of your Councell, (a) and at another with some of your chiefe Officers (b) have already manifested their dislike, both of your late Actions towards many of the Worthy Members of the Honourable House of Commons, and what likewise you have published in your late Remonstrance and Declaration, as your intention for settling the Affaires of the Kingdome, (as wee were informed by some of them, and willed thus to signifie,) Wee thought fit hereby to manifest our Concurrence with those our Reverend Brethren; Humbly desiring, That while we use that Plainnesse and Freedome which becommeth the Ambassadors of Christ, this our performance may not be misinterpreted, either as a transgressing the Law of Christian meeknesse, or an exceeding the Bounds of Ministeriall liberty; Wee being commanded to cry aloud, and to lift up our voyces as Trumpets, to shew the People their Transgressions, and the house of Jacob their sins.

(a) Mr. Max-
shall.

Mr. Calamy.
Mr. Whitaker.
M. Sedgwick
&c.

(b) Mr. Whi-
taker.
Mr. Calamy.
Mr. Ash, &c.

Had a Conference been desired with us onely to have given you resolution, whether the wayes wherein at the present you are walking, are agreeable to the Word of God, (which Case indeed had beene suitable for private persons to have propounded, and for Ministers of the Gospell to have resolved) Wee should most willingly and freely have delivered our Judgements (as our forementioned Brethren have done) concerning thele your practises; and have given you this as our Advice, grounded upon Scripture; Namely, That in stead of proceeding further in such unwarrantable courses, you should have testified your timely and godly sorrow for what (so clearly against the direct Rule of the Word) you have already acted.

And if only for the clearing of this Case, a Conference had been desired, It was from the first professed that we should be ready and willing to meet, where and with whom soever, to assert and maintain our Judgement therein. But as if the justnesse of your way were already granted by us; We were onely invited to contribute our assistance in prosecution of what you had undertaken, which we conceive to be out of your Sphere; And for us to have joyned in any consultations of this nature, would have made us accessary unto them; guilty of the evill which is in them, and even *partakers of other mens sinnes*, contrary to the Apostles rule, who bids us *abstaine even from all appearance of evill, and have no fellowship with the unfruitfull works of darknesse, but reprove them rather.*

1 Tim. 5. 22.

1 Thes. 5. 22.

Ephes. 5. 11.

It is already sufficiently knowne (besides all former miscarriages) what Attempts of late have been put in practice against lawfull Authority: Especially by your late Remonstrance, and Declaration published in opposition to the proceedings of Parliament; As also by seizing and imprisoning the Kings person, without the knowledge and consent of Parliament, and by that late unparalleld violence offered to the Members of it, forcibly hindering above one hundred of them (if we mistake not the number) from sitting in Parliament, Imprisoning many of their Persons; though many of them are known to us to be men of eminent Worth and Integrity, and who have given most ample Testimony of their reall Affections to the good of the Kingdome; and besides all this, there is an intent of Framing and contriving a new module, as well of the Lawes and Government of

of the Kingdome, as of the Constitution of a new kinde of *Representative* (as you call it) in stead of this and all future Parliaments; and this to be Subscribed throughout the Kingdome, under the notion of an *Agreement of the People*; as is Declared in your late Remonstrance, of November, 16. 1648. pag. 67. All which practices we cannot but judge, to be manifestly opposite to the lawfull Authority of those Magistrates which God hath set over us, and to the Duty and Obedience, which by the Lawes of God and Man, and by our manifold Oathes and Covenants, we stand obliged to render to them. And therefore we judge it our Duty, rather to testifie our utter dislike, and detestation, then to give any (though but implicate and interpretative) approbation of them.

We remember the advice of Solomon, *Feare thou the Lord, and the King, and meddle not with them that are given to change; And that of Paul, Withdraw from every Brother that walketh * disorderly, and not according to the Traditions which you have received of us:* Prov. 24. 21.
2 Theff. 3. 6.
* ἀτάκτως
Tit. 3. 1. Of which this is one, Put them in minde to be subject to Principallities and Powers, and to obey Magistrates: And, Let every soule be subject to the higher Powers, for there is no power but of God, the Powers that be are Ordained of God: *Whosoever therefore resisteth the Power, resisteth the Ordinance of God, and they that resist, shall receive to themselves damnation.* Rom. 13. 1. 2. The feare of God therefore (whose Ordinance is violated, when Magistracie is opposed) makes us afraid of meddling with those who without any Colour of Legall Authoritie, meerely upon the presumption of Strength, shall attempt such Changes as these are. And Wee cannot but be deeply affected with grieve and astonishment, to see that an Armie, raysed by Authoritie of Parliament, for the Preservation of the Priviledges thereof, and of our Religion, Lawes and Liberties, should contrarie to their trust, and many Ingagements, do that which tends to the manifest Subversion of them all.

Wee have not forgotten those declared Grounds and Principles, upon which the Parliament first tooke up Armes, and upon which Wee were induced to joyne with them; (from which Wee have not hitherto declined, and Wee trust through Gods grace never shall.) Wee remember, That when the King, with a multitude of Armed men, demanded but a small Number (in comparison of those now seclused by you)

you) of the Members of Parliament : It was deemed such an horrid Violation of their Priviledges, and an act so Injurious, and Destructive to the good of the Kingdome, as had not (then) any Precedent or Parallel ; And of what nature it was judged to be, by a Parliament then free and full may appeare by the Order of the House of Commons of *Januarie* 3. 1641. When, hearing but of a purpose in the King to Seise upon some of their Members, they Declared, " If any Person
 " whatsoever, shall offer to Arrest, or Detaine, the Person, of
 " any Member of this House, without first acquainting this
 " House therewith, and receiving further Order from this
 " House, That it is lawfull for such Member, for any Person to
 " assilt him, and to stand upon his or their Guard of Defence,
 " and to make resistance according to the Protestation taken
 " to Defend the Priviledges of Parliament ; and by the Declaration of *Januarie* 17. 1641. That the Arresting of any
 " Member of Parliament, by any Warrant whatsoever, without
 " a Legall Proceeding against them, and without consent of
 " that House, whereof such Person is a Member, is against the
 " Libertie of the Subject, and a Breach of Priviledge of Parliament ; And the Person which shall Arrest any of these Person, or any other Member of the Parliament, is Declared a
 " Publique Enemie of the Common-wealth.

And this Violation of their Priviledges, was that which did Occasion first a Guard, and was afterwards one Reason of raising an Armie: But that an Armie thus raised by their Authority, and for their Preservation, should now so farre exceed that act which was then esteemed without Parallel, could hardly have been Imagined by us, had not our Eyes beene Witnesses of it.

And although both Houses of Parliament (who are joynly together with the King, intrusted with the Supream Authoritie of the Kingdome) saw cause to take up Armes for their owne Defence, against the Attempts made upon them by the King and his Evill Councillours ; and for the Preservation of the Protestant Religion Established (which was then indangered by the growth of severall Errours and Innovations;) and for the securing of the Fundamentall Lawes and Constitutions of the Kingdome, which they apprehended then to be undermined by severall Illegall incroachments: Yet this cannot be pleaded as any Justification or Precedent for you (who, in reference

to the Power of Magistracie, are but private persons) to usurpe an Authoritie over King and Parliament, and to intermedle with affaires which belong not to you. For the Lawes of God, Nature, and Nations, together with the Dictates of Reason, and the common consent of all Casuists allow that to those which are intrusted with managing the Supream Authoritie of a State or Kingdom, which they do not allow to a multitude of Private Persons, though they have strength in their hands to effect it.

And moreover, although the Parliament thus took us Armes for the defence of their Persons and Priviledges, and the Preservation of Religion, Lawes, and Liberties; Yet was it not their intention thereby to doe violence to the Person of the King, or devest him of his Regall Authoritie, and what of right belongeth to him, (as appears by their many Declarations in that behalfe;) Much lesse was it their purpose to subvert and overthrow the whole frame and fundamentall constitution of the Government of the Kingdome, or to give power and authoritie to any persons whatsoever so to doe.

And therefore wee apprehend our selves obliged thus to appeare for the maintenance of our Religion, Lawes and Liberties, together with the Constitution, Power and Priviledges of Parliament, and the settled Government of the Kingdome; both, on the one hand, against all Malignant Counsells and Designs for the introduction of an Arbitrarie and Tyrannicall power in the King; and, on the other hand, against all irregular licentious proceedings of private persons, tending to the subversion of them, and to the introduction of Anarchie, Confusion, Profanenesse, and Irreligion.

And we are the more strongly engaged thus to adhere firmly to these our former just Principles, by reason of the severall Oaths and Covenants generally taken throughout the Kingdome, as by the *Protestation* of May 5. 1641. wherein we doe in the presence of "Almightie God, Promise, Vow, and Protest, according to the dutie of our Allegiance, to maintaine
"and defend with our lives, power and estates, His Majesties
"Royall Person, Honour and Estate, and the Power and Priviledges of Parliament. As also by the *Vow and Covenant*,
"wherein the Lords and Commons have declared, That there
"had then beene a treacherous and horrid designe to surprize
the

" the Cities of *London* and *Westminster*, with the Suburbs, and
 " by Armies to force the Parliament : And finding by con-
 " stant experience, that many wayes of Force and Treachery
 " are continually attempted, &c. *Required*, That all that are
 " true-hearted and lovers of their Countrey, should bind them-
 " selves each to other in that sacred Vow and Covenant,
 " wherein wee declare our abhorring and detesting the said
 " wicked and Treacherous Designe, and that wee would accor-
 " ding to our power and vocation oppose and resist the same,
 " and all other of the like nature. And likewise by the *Solemne*
League and Covenant, for the Reformation and defence of Religion, the
Honour and Happinesse of the King, the Peace and Safetie of the
Kingdome, &c. " Wherein we have Covenanted, That we will
 " sincerely, really and constantly, in our severally vocations,
 " endeavour to preserve the Rights and Priviledges of the Par-
 " liaments, and preserve and defend the Kings Majesties Person
 " and Authoritie, in the preservation and defence of the true
 " Religion, and Liberties of the Kingdomes; that the World
 " may beare witnesse with our Consciences of our Loyaltie,
 " and that wee have no thoughts or intentions to diminish His
 " Majesties just power and greatnesse.

In all which obligations, though the matter of them may be,
 in part, of Civill concernment, yet the bond and tye of an
 Oath and Covenant is Religious, sacred, and inviolable. Which
 though some may esteeme no more then an *Almanack out of*
date, yet we looke upon it as the *Oath of God*, in whose Name
 we have Sworne, and who will certainly require it at our hands.

We know with what a jealous eye, and severe hand, the
 Lord avenged the quarrell of his Covenant made by *Zedekiah*
 to the King of *Babylon*, though extorted from him, and preju-
 diciall to him. *Shall he prosper (saith God) shall he escape, that*
doth such things? Or shall he break the Covenant, and be delivered?
As I live, saith the Lord, seeing he despised the Oath by breaking the
Covenant, (when lo, he had given his hand) he shall not escape. There-
fore thus saith the Lord God, As I live, surely mine Oath that he hath
despised, and my Covenant that he hath broken, even it will I recom-
pence upon his own head. We dare not therefore (when we have lift
 up our hands to the most high God) by the violation of a more
 righteous Oath, provoke the wrath of the Lord against us, who
 is the Searcher of all hearts, and to whom we must give an Ac-
 count at the Great day.

Ezek. 17. 14;
 15, 18. B.

In stead therefore of joyning in Consultation with you; We do earnestly intreat you, in the name of our Lord and Master Jesus Christ, whose Ambassadors we are, That you would commune with your own hearts, Consider the evil of your present ways and turn from them; Remember from whence you are fallen, and repent and do your first works. You were once honorable and precious in the eyes of us and others of Gods servants, while you kept in Gods way, and within your own spheare; you had our hearts, our help, and our Prayers for successe therein: But alas! you have eclipsed your own glory, and brought a Cloud over all your excellencies. You are now walking in by-paths of your own, wherein we dare not say, *The blessing of the Lord be upon you, We blesse you in the name of the Lord, nor bid you God speed, lest we be partakers of your evil deeds.* In stead of preserving the Truth and purity of Religion and the Worship of God; we fear, you are opening a door to desperate and damnable Errors and Heresies against the Truth of God, and to many licentious and wicked practices against the worship and wayes of God. How is Religion made to stink by reason of your miscariages, and like to become a scorn and a reproach in all the Christian world? How are the faces of Gods faithful servants covered with shame, and their hearts filled with sorrow and grief by reason thereof? How is the Golden Cord of Government broken in sunder? the Honor and Authority of Magistracy laid in the Dust? How hath the *Parliament*, which sustained the force and opposition of professed Enemies for many years, been made contemptible and torn in pieces by professed friends in one day?

Psal. 129. 8.

2 John. v. 11.

You cannot but know how fully and frequently Gods Word commandeth and inforceth obedience and submission to Magistrates, forbidding also and condemning, (and that under pain of damnation,) such practices as these of yours are. As likewise what severe threatnings and exemplary judgements from God have been denounced against, and inflicted on the Contemners and Opposers of this his Ordinance. You know what a Brand the Apostle *Jude* sets upon those that *despise Dominion and speak evill of Dignities.* *Wo unto them (saith he,) for they have gon in the way of Cain, and runne greedily after the error of Balaam for a reward, and perished in the gaine-saying of Corah.*

You know the sad examples of *Corah*, *Dathan*, and *Abiram* in their mutinous Rebellion, and Levelling designe against Ma-

קדש
* Or Saints.

Num 16. 3,
11, 26, 32, 33.
29.

Verse 2.

gistracy and Ministry, in the Persons of *Moses and Aaron*,
You take too much upon you (said they to *Moses and Aaron*)
*Seeing all the Congregation are holy**. Wherefore then lift you up
your selves above the Congregation of the Lord? Which *Moses*
feares not to call *A gathering together against the Lord*, and
warnes the people to avoide their company, *Depart from*
the Tents of these wicked men, and touch nothing of theirs, least
ye be consumed in all their sinnes; After which the Earth opened
her mouth, and swallowed them up, with all that appertained
to them: And yet there were in that Rebellion a considerable
number of Eminent men, *two hundred and fifty Princes of the*
Assembly, famous in the Congregation, men of Renowne.

And consonant to the tenor of the Scriptures herein, hath
alway been the constant judgement and doctrine of Protestant
Divines both at home and abroad, with whose Judgements we
do fully concur; disclaiming, detesting and abhorring the wicked
and bloody Tenents and Practices of Jesuites, (the worst of
Papists), concerning the opposing of lawfull Magistrates by
private Persons, and the murthering of Kings by any, though
under the most specious and colourable pretences. Which Jesuiticall
Principles and Counsels we feare, may have too great a concurrence
with, if not an influence upon these late transactions.

Now we desire you seriously, and as in the sight of God, to examine
your owne hearts and wayes, and to deale with your selves as
sometimes *Nathan* did with *David*. Put case some other
Party of men in the Kingdome, whose Principles had not been
concurrent with yours, should have attempted acts of such a nature,
as those that you have performed; as seising the Kings Person,
and removing him from place to place without and against his
and the Parliaments consent: would it not have been judged by
you an intolerable contempt both of his and their authority?
Put case they and their Confederates had attempted the
removall of the Parliaments Guards, secured or inhibited a
great number of their Members, contrived and promoted new
Modules of their owne, destructive to the being both of this and
all other Parliaments, with other acts of the like nature; we
appeale to your owne consciences, what clamours and accusations
against them would from your selves have proceeded. And
if in other Persons you would condemne the *fact*, the Lord grant
you hearts to see *who are the men*. Was it once a crime of the
highest

highest nature, to endeavour the subversion of the fundamentall
 Lawes of the Kingdome, to dissuade the calling, or perswade the
 dissolution of Parliaments; to countenance Arminians, or con-
 nive at Papists: and can it be now commendable to contrive
 the subversion of the whole Lawes and Governement of the
 Kingdome all at once; and instead of a few errors to allow,
 (as we feare some amongst you indeavour,) a totall impunity,
 and universall Toleration of all Religions? *Be not deceived, God
 is not mocked*: He knows how frequently you condemn that
 as a great crime in others, which you would have accounted a
 vertue in your selves, But God who is no respecter of Persons al-
 loweth no such rule. *Those who knowing the judgement of God, that
 they which commit such things are worthy of death; not only do
 the same things, but have Pleasure in* (or, consent with) *them
 that do them, in judging another condemne themselves. And think-
 est thou this, O man, that judgest them which do such things, and doest
 the same, that thou shalt escape the judgement of God? No surely,
 we are sure the Judgement of God is according to truth, against
 them which commit such things. Who will render to every man ac-
 cording to his deeds; For there is no respect of Persons with God.*

Rom. 1. 32.

Rom. 2. 1. 3.

Verse 2. 6. 11.

We desire that you would not be too confident on former
 Successes. If God have made you prosper while you were in
 His way, this can be no warrant for you to walk in wayes of your
 owne, and promise your selves Successes therein; Nay, if through
 Gods permission (for reasons best knowne to himsele) you
 have had or may have Successes in an Evil way, yet is it no justi-
 fication thereof, nor encouragement to proceed therein. Yea,
 you know, that it is one of the greatest Judgements, when God
 suffers men to prosper in sinfull courses. Wise *Solomon* tels us from
 his owne experience, that *there be sometimes just men to whom
 it happeneth according to the work of the Wicked; again, There be
 Wicked men to whom it happeneth according to the work of the
 righteous: There is a just man that perisheth in his righteousness,
 and there is a Wicked man that prolongeth his life in his Wicked-
 nesse: But because sentence against an evill work is not executed spee-
 dily, shall therefore the heart of the sonnes of men be fully set in
 them to do evill? God forbid.*

Eccles. 8. 14.

Eccles. 7. 15.

Eccles. 8. 11.

And therefore the Providence of God (which is so often
 pleaded in justification of your wayes) is no safe rule to walke
 by, especially in such acts as the Word of God condemnes.

God doth not approve the practice of whatsoever his Providence doth permit. When *David*, in the cave, had an opportunity to destroy *Saul*, (who was then in actuall pursuance of him for his life,) *Dauids* men make use of such an Argument from Providence, *Behold*, say they, *the day of which the Lord*
1 Sam. 24. 4. *said unto thee, Behold, I will deliver thine enemy into thine hand*
6, 7, 13. *that thou maiest do to him as it shall seeme good unto thee; but*
David neither durst himselfe, nor would permit his men to make use thereof; but saith, *The Lord forbid that I should do this thing unto my Master the Lords Annoynted, to stretch forth my hand against him.* Againe, when *David* found *Saul* sleeping in his Trench, behold a Providence (might *Abishai* have said) *God,*
1 Sam. 26. 8, 9. *saith he, hath delivered thine enemy into thine hand this day, now therefore let me smite him, &c.* No, saith *David*, *Destroy him not, for who can stretch forth his hand against the Lords Annoynted, and be guiltlesse?* But if, to follow Providence, had been a sufficient warrant; *David* should have taken another course. In summe, if this be a good warrant, nothing can be a sinne, for nothing can come to passe at all, unlesse the permissive Providence of God afford an opportunity.

Nor is it safe to be guided by Impulses of Spirit, or pretended impressions on your hearts, without or against the rule of Gods written Word. For by this means the temptations of Satan, and the motions of Gods spirit will be put in equall ballance. And we desire you likewise to consider, whether any History, sacred or profane, recordeth any example of an impulse of spirit falling upon Multitudes of Persons at the same time, putting them all at once upon performances contrary to morall Precepts; as also, whether such Persons who are acted by an impulse of spirit, can Command Others who want it, (nay, who do not so much as pretend to have it) to do that unto, which themselves pretend to be so incited? We know that it is the duty of Christians, to try such instigations by the Word of God, and examine how well they agree thereunto, that they may accordingly judge, whether it be the voice of God, or the voice of *Satan*, and of their owne corrupt hearts, that prompteth them. *To the Law and to*
Isa. 28. 20. *the Testimony, if they speak not according to this word, it is because there is no light in them.* The Apostle *Peter* directs the *Jewes* to whom he wrote, to adhere to the word written, as
2 Pet. 1. 19. *to a more sure word of Prophecie.* By the same Rule, whereby

we must *try the spirits*, we must also try the *impulses of spirit*, otherwise we do exceedingly strengthen the devils hands against our owne soules, and tempt him to tempt us.

If beyond all this you plead Necessity of doing thus, least what you pretend as a glorious work, might else miscarry, and therefore venture on these wayes, which are by your selves confessed to be *irregular and not justifiable*; We answer, that no necessity can oblige a man to sinne; God stands not in need of our sinne to carry on his owne worke. *Will yee speak wickedly for Job 13. 7. God, and talk deceitfully for him? saith Iob.*

And yet this Plea of necessity is of the lesse weight in your case, because, we fear, the ends you aime at, are no more justifiable then the means you use; and the necessity pleaded is either meerly pretended, or at least contracted by your owne miscarriages.

But if at any time a Precept of God may be dispensed with upon a Necessity; Yet, we suppose your selves will grant, That this necessity must be absolute, present and clear; not doubtfull, uncertain and conjectural, as that which is alledged in your case must needs be, it being discerned only by your selves and your own Party. It is most apparent to us, that there was of late no necessity of these your irregular Practices; the Parliament being (till forced by you) full and free, acting what was covenanted for, and (if we mistake not) what was agreed upon long before by the Parliaments of both Kingdomes. Besides, you have engaged your selves by an Oath to preserve his Majesties Person and the Priviledges of Parliament; and this is most cleare, that no necessity can justify Perjury, or dispense with lawfull Oaths; That dreadfull *flying Roll* being ready to seise upon him that *sweareth falsely by the Name of God*. *An example of which severe judgement from God, for the violation of an Oath, you have in Saul, who though he did out of a good intention, in his zeale to the children of Israel, slay the Gibeonites, (a People formerly accursed, and who had fallaciously procured a Covenant from Joshua above two hundred years before) yet for Sauls breaking of that Covenant, was the whole Kingdome of Israel, and his Posterity in particular, most severely punished by God.* Zecl. 5. 4.

We do therefore upon the whole matter seriously beseech you, as in the sight of God, to recede from these evill wayes, and contain your selves within your own bounds, to learne *John Baptists Lesson for Soldiers, Do violence to no man* (or, put no man 2 Sam. 21. 1, 2, 6. Luk. 3. 14.

in feare) neither accuse any man falsely, and be content with your wages. But if you persist in these wayes, behold, you have sinned against the Lord, and be sure your sinne will find you out; and take heed, lest when the hand of God shall overtake you, and turne the wheel upon you, you be found to suffer both as evil-doers, and as busie bodies in other mens matters.

1 Pet. 4. 15.

And when you shall thus returne to your duty; as we shall have cause to blesse God for it, so we shall not need to fear those threatnings which some of us have received (we say not from your selves, yet) from Messengers directed (as they informed us) immediately from your selves to some of us, That if we persist to stirre up the People to sedition (for so it seems our bewailing your sins before the Lord is interpreted) and Soldiers do us a mischief, we may thank our selves; That if there follow another War, you will give quarter to none that stands against you; That you will spare neither man, woman nor childe, English or Stranger. But if these our Exhortations prevaile not, we have discharged our duty, and we hope delivered our owne souls; and if it be our portion to suffer, we trust we shall suffer as Christians, and for well doing, and that such sufferings shall be acceptable with God; in whose fight the death of his Saints is precious; Who when he maketh inquisition for blood, forgetteth not the cry of the humble; and though some of us were told by one of the messengers sent from you, That if we put our selves upon suffering, we shall have suffering enough; yet we know, That the God whom we serve is able to deliver us: To whom, in the discharge of our duty, we commit the keeping of our souls, as to a faithfull Creator.

Ezek. 33. 9.

1 Pet. 4. 16.

1 Pet. 3. 17.

1 Pet. 2. 20.

Psa. 116. 5.

Psa. 9. 12.

M. Peters.

Dan. 3. 17.

1 Pet. 4. 19.

1 Sam. 3. 18.

And thus out of a zeale to Gods glory, a care to discharge our own duties, and an hearty desire after the comfort and salvation of your souls, we have freely and faithfully declared our judgements concerning your late and present Proceedings. If the Lord please to make it effectuell for your Reformation, we and all the Churches of Christ shall have cause to blesse God for you; but if for our sins, and the sins of the Land, the Lord shall make you instruments of misery and confusion, (which your present actions do certainly tend to,) we will say with Eli. It is the Lord, let him do what seemeth him good. But we hope better things of you, and subscribe our selves.

Jan. 17. 1648.

Your Servants in the Lord,
Tho:

Thomas Gataker, Pastor of Rotherhith.
George Walker, Pastor of Iohn Evangelist.
Arthur Jackson, Pastor of Michael Woodstreet.
Char: Ofspring, Pastor of Antholines.
Henry Robrough, Pastor of Leonards Eastcheap.
Nicholas Profet, Minister of the word at Fosters.
Thomas Case, Minister of Maudlins-Milkstreet.
Stanly Gower, Minister of the Gospel at Martins Ludgate.
Andrew Janeway, of Alhallows on the Wall.
Samuel Clark, Minister of Benner-Fynk.
Thomas Clandon, Pastor of Alhallows-Barking.
IohnWale, Minister of Michael Chornhil.
James Cranford, Pastor of Christophers.
James Nalson, Pastor of Leonard Fosterlane.
Tho: Cawton, Pastor of Bartholomew Exchange.
Iohn Fuller, Minister of Butolphs Bishopsgate.
Francis Roberts, Pastor of Austins.
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John Wells, Minister of Olaves Iury.

Robert Matthew, Minister of Andrew Wardrobe.

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